A SERMON PREACHED AT THE Charterhouse, before the Kings *Maiesty, on Tuesday, the tenth* of May. 1603.

By D. *Blague*, Deane of Rochester, the Kings Chaplaine.

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To the Reader.

BOnum, quò communius, eò melius. *Few persons in respect heard this Sermon, the place would not otherwise afford it: But one being present at that time, tooke the notes of it, & supposing it to be so comfortable a doctrine to others, as he found it delightfull to himselfe, as well in regard of the matter deliuered, as the graue and methodicall deliuery thereof, was bold to make many others partakers of it, hoping there is little, or no difference betwixt the publishing of it now, and the preaching of it then: Howsoeuer, accept his endeuour, being willing that all the Lords people should prophecy, and reape wholesome instruction and comfort thereby.*

Farewell in the Lord,

H. H.

A Sermon preached at the Charterhouse, *before the Kings Maiesty, the tenth of May, 1603. by D. Blague,* Deane of Rochester, the Kings Chaplayne.

Psalm. 1.

1 *Blessed is that man, which walketh not in the counsell of the vngodly, nor standeth in the way of sinners, nor sitteth in the chaire of scorners,*

2 *But his delight is in the Law of the Lord, and in his Law will meditate day & night.*

THis Psalme hath no title, because (as *Basil* sayth) it is as the foundation to the house, the keele to the ship, and as the heart to euery liuing creature: so this is the key to all the rest. The matter of this Psalme, is touching the blessednesse of the righteous. This blessednesse he proues *ab Antithesi*, negatiuely in three steps; affirmatiuely in two poynts, &c.

ASHREI: that is, *O the blessednesse of that man!*

THe Prophet begins with an exclamation and sigh, sorrowing that so few do tread in the pathes of righteousnes. Ye know there is but one God, but many Legions of Deuils: and wee find, that the deuill hath more friends in the world, then God. For Christ our Sauiour had onely *Pilats* wife to entreat for him: But all the multitude cried out, Set *Barrabas* the murderer at liberty.

Likewise, the soule is but one; yet doth an army of lusts fight against it; and who can tell how oft they preuayle? When this Scripture is verified, that the single woman hath more children, then shee which hath an husband, is that sinne barren? *Preciosa non sunt numerosa.* Good men are odde men. Helpe, Lord, cryes *Dauid*, for good men decay. The righteous perisheth, who layes it to heart?

Wasps

Waſps and Hornets ſwarme: the Adders egges are many: there is an harueſt of Vices cryeth to the Lord for a ſickle: Sinne ouerflowes like water, who ſeeks to ſtop the ſtreame? Aske the earth: it will ſay, I yeeld much matter to make pots of: but little duſt, that Gold comes thereof. Aske the Gardiner: he will ſay, I haue more weeds then flowers, more nettles then Roſes, more brambles then Vines. Aske thine owne conſcience, and it will anſwere, There is great plenty of men, *magna ſolitudo bonorum*, which walke vndefiled in the way of the Lord. Cheriſh therefore ſuch as feare God; there are but few of them. Let a vile perſon be deſpiſed in your eyes; there are too many of them.

And this I take to be the reaſon why the Prophet doeth ſigh, that ſo many ſeeme bleſſed in ſhew, and ſo fewe in deed.

HAISH: that is, *that man.*

IN the Scriptures, Man hath three names: *Adam*, in respect of his substance, Red earth: *Aenosh*, in respect of his fal, Wretched: for nothing makes the people wretched, but sinne. And here he is called, *ISH*: *a virtute*, which is, Blessednesse. Hereof comes *Ishah: virago*, a woman of Vertue. Happy hee that meeteth with such a match; Pearles and precious stones are not comparable to her.

ISH, is a man of Vertue and Wisedome. Wisedome is the gray haire; the vndefiled life is the old age; to depart from euil, this is vnderstanding. *Ishachar*, is a great boned Asse; seldome lodgeth Wisdome there. Behold, the Bee is little, but his fruit is sweete. The Oke is great and tall, and his fruit is fit for hogs. The Peacocke is fayre, but proud. The Vine is lowe, and creeps by ground: but

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it yeeldeth wine acceptable to God and man.

Ingenio pollet, cui vim natura negauit.

The power of God is declared in weakneſſe. Bleſſed therefore is that man of vertue and wiſdome.

The firſt ſtep to bleſſednes, negatiuely; is, *not to walke in the Counſell of the vngodly.*

COunſell, as S. *Baſil* ſayth, is *Hieronti*, a diuine thing: like the water ſpring, the deeper ye draw it, the ſweeter. Like a ſweete perfume, comforting all the ſpirits. Where many are that can giue good counſell, there is ſafety. Bleſſed is he, that hath grace to follow it. Counſell in Hebrue, is *Gnatſa*, of the root *Gnets*, A tree. For as a good tree bringeth forth good fruit, and an euill tree bringeth forth euil fruite; ſo all men reſemble the maners of their Counſellers. There is no ſinne almoſt done without counſel.

Would

Would *Achab* haue wrung by violence the Vineyard from *Naboth*, but for the wicked counſell of *Ieſabel*? Would *Abſolon* haue continued his Rebellion againſt his father, but for the peſtilent counſell of *Achitophel*? Could *Amnon* haue compaſt his ſiſter *Thamar*, but for the aduice of his Attendants, Make thy ſelfe to be ſicke? Such dead Flies corrupt ſweet oyntments, infect many yong men and maydens. Would God there were none ſuch in Iſrael.

The root of all actions, is counſell in the heart. The heart is like a Mill, euer grinding good or ill thoughts. Neceſſary therefore is this prayer: *Make mee a cleane heart, O God, and renue a right ſpirit within me.* Our Sauiour ſayth, that from the heart, come the things that defyle a man. Once the Lord ſent a floud to waſh it: now there needs a fire to purge it. The firſt ſtep to murder, is anger. Where lurketh anger? In the heart. Chriſt ſaith, that to looke, and to luſt after a woman

is adultery. Where resteth lust? In the heart. If the Fountayne be thus corrupted, can the riuer be wholesome? If the conscience bee polluted, no puddle, no sinke so vnsauory as it. Blessed is he, that resisteth the first motion and entisement to euill. The Poets counsell is, *Venienti occurrite morbo:* before sicknes, take Phisike: resist a mischiefe in the beginning. Would you haue instance hereof? A sparke of fire in the end of a straw, is easily put out: but if it catch the trusse, it hazardeth the house. The seed of sedition and heresie being but in one, is easily suppreſt: but if it be spred, it will require *Hercules* labour to roote it out. The heresy of *Arrius* was first a sparke; being neglected, it so spred, that as S. *Ierome* sayth, *Totus orbis ingemuit, miratus se factum Arrianum.* Therefore little things are not to be despised. And though some say, *De minimis non curat lex:* yet a little pricke of a Rapier, may make a deadly wound. A great tree groweth vp of the

least

leaſt grayne of Muſtard ſeed. A drop of water is a ſmall thing, yet many drops wil ſinke a ſhip. A haire is leſſe, yet hath it choked a big man. So the luſts ſeeme trifles, but by continuance get dominion, to the danger of the ſoule. Goe not therefore after thy luſts, for it will make thine enemies which hate thee, to laugh thee to ſcorne. Reſiſt a miſchiefe in the beginning; admit of no ill counſell: and this is the firſt ſtep to Bleſſednes.

Vngodly.

THe perſons that giue counſell, are here called *Reſhangim*, of *Raſhang*, to be ſtirring, to compas their purpoſe by hooke, or by crooke. The counſell of buſie-bodies is euer dangerous. Such in Law, are called Pettifoggers; they breed multiplicity of ſuits and actions. In the Church, ſuch are the factious; they break all good order. Order is called by *Zachary*, Beauty. Beauty in Greeke, is *Kalon apo tou Kalein*; it allureth euery one to the gaze:

gaze: and ſo doth good order. Diſorder is like a blemiſh in the face. *Cauendum ab his quos natura conſignauit*: ſo, a quick eye muſt be ſet on ſuch as breake order, for they are dangerous. In a priuate houſe, what doth one repining ſeruant? he ſets all the reſt in an vprore. Such amongſt neighbours are Carry-tales; they lode & vnlode newes frõ table to table, & breed much heart-burning. Theſe are *Reſhangim*, Vngodly ſtirring heads: By nature, they are like the wind, vnquiet, euer in motiõ: if it be incloſed, it will ſhake both ſand & ſea to breake out. The deuill eggs them on; Caſt thy ſelfe downe headlong, do ſomewhat to be famous. *Eſay* cõpares them to the ſea, euer working, foming out their own ſhame. *Chriſoſtome* deriues *ponærian apo tou ponou*. Vngodlines is euer full of toyle; Vertue breeds quietnes and reſt vnto the ſoule. Rauening beaſts, whẽ their bellies are full, doe couch in their dennes: but theſe muſe vpon miſchiefe in their bed, and cannot be quiet, till they

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be made a gazing ſtocke to the world, to Angels, to all men. Bleſſed therfore is the man, which walketh not after the coũſell of ſuch pragmaticall and buſie heads.

Walketh not.

TO walke, is to delight in: Looke what company we frequẽt, for ſuch ſhall we be deemed and eſteemed: for experience teacheth, that Birds of a feather doe flock together. Malt-wormes ſeeke out their like. Catholikes, ſuch as feed their humours. Swine had rather wallow in themire, then in cleane waters: and wantons rather dally with light huſwiues, then be amongſt graue Philoſophers. What can be more dangerous to Gods children, then this? Doe not euil words corrupt good maners? Doeth not a little leauen ſowre the whole lumpe of dowe? A little viniger will ſowre a great veſſell of wine. A little wormwood will make a great deale of hony bitter: but great deale of hony cannot make a little

worm

wormewood ſweet. Good men are corrupted by the ſociety of the euill, and learne to ſweare by the life of *Pharao*: but euill men are ſeldome amended by the conuerſation of the good. For this cauſe was antiquity ſo ſeuere: for it was not lawfull for a Iewe to conuerſe with a Samaritane. If an Hebrue did eate with an Egyptian, it was counted abomination. Therefore hath the Church ordayned excommunication. If any that is called a brother, be a whore-maſter, a drunkard, or a couetous perſon, with ſuch doe not eate or drinke, receiue him not into thy houſe, ſay not, God ſpeed, lend him no countenance. Canſt thou not ſhun him with thy body? yet be ſeuered frõ him in thy mind: for pure deuotion is this, to keep our ſelues vndefiled frõ this wicked world. Wretched is that man, which delighteth in the counſell of the vngodly.

The ſecond ſtep to bleſſednes, negatiuely, is, *not to ſtand in the way of ſinners.*

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THe Scripture sets downe a two-fold way. 1. The narrow way of vertue, like *litera Pithagoræ*, at the first, painfull: but when ye haue got the habit of it, it sets the heart at much liberty.

2. The broad way leads to hel directly, Therefore *Pithagoras* in the light of nature, gaue this precept: *Per viam popularem ne gradere:* which S. *Ierome* interprets, Follow not the errours of the multitude. S. *Paul* in the light of grace, teacheth: *Fashion not your selues to this euill world.* S. *Iohn* obseruès the fathions of this world, to be, in the lusts of the flesh, the lust of the eyes, and the pride of life. *Hæc tria pro trino Numine mundus habet:* This is the trinity, the world doeth worship. No maruell then, though *Cusais* reason be so predominant: Where the multitude runnes, there will I be. Hereby they verify the Posie of *Aristotle: Plurima pessima:* The most are the worst.

THe way of sinners, is the way of all flesh. All flesh is grasse, ful of frailties.

There

There is no corne, but may bee blasted: no soule, but may be corrupted.

In a red Rose it is not hard to finde a Canker. The holiest man hath his gifts with sundry imperfections. Marke the place ye stand on, it is slippery; the stowtest may take a fall. The Iust man falls seuen times a day. Whosoeuer then amongst you is without sinne, let him cast the first stone at another.

There are two sorts of sinners; the Penitent, and the Infamous: the one sins of Infirmity; the other of Maliciousnes: in the one, sinne remaynes; in the other, sinne doeth raigne.

The Penitent sinner cryes with *Dauid, Heale my soule; for I haue sinned against thee.* Humbles himselfe with the Prodigall child, *I haue sinned against heauen, and in thy sight, and am vnworthy to be called thy sonne.* Knocks his breast with the Publicane, and sighs, *God be mercifull to me a sinner. Sic, cum homo agnoscit, Deus ignoscit:* Whēsoeuer we doe vnfaynedly acknow-

ledge our ſinnes, GOD doth preſently blot them all out of his remembrance.

The Infamous ſinner is he, which knoweth nothing but ſin. Such were thoſe in the Goſpell. Would God there were none amongſt vs. *Ieremy* deſcribes them thus, *They bluſh at nothing, they haue a harlots forhead.* The book of Wiſdome thus, *They leaue tokens of their pleaſure in euery place they come.* S. *Peter* thus; *They wonder & howt, that you run not at riot as they doe.* Bleſſed is that man which ſtandeth not in the way of ſuch Infamous ſinners.

Standeth.

TO ſtand, is to fall agayne & agayne to the ſame ſin, being warned and puniſhed; yet nothing to amend, thats an infamous ſinner. The ſcripture exhorts thus: *Haſt thou ſinned, my ſonne? Doe ſo no more.* Bind not ſin to ſin: for one ſhal not eſcape vnpuniſhed. Who wil returne to his enemies priſon, whēce he hath eſcaped? ſuch a one is worſe then a brute beaſt: for if it ſtumble at a broken bridge, euer after it

ſhunneth

ſhunneth the place. The Bird eſcaping the fowlers gyn, flies aloofe. *Piſcator ictus ſapit*: Shall not the ſinner take heed? The counſell of our Sauiour to one and all is, *Now thou art made whole, ſinne no more, leſt a worſe plague light vpon thee.* Who ſcapeth ſhipwrack, and biddeth not both ſhip & ſea adieu? How often hath ſin brought vs to the ſhipwrack of a good conſcience, & yet will we not forſake it? To this end S. *Paul* moues, *Ye that are dead vnto ſin, how can ye liue any longer therein?* *Sirac* preſſeth this poynt: *He that waſheth himſelfe becauſe of a dead body, and toucheth it againe, what auailes his waſhing?* If my ſweete Sauiour Ieſus ſay to me, *All thy ſinnes are forgiuen thee*; and I wil not part with them, who is to blame? Relapſe into ſickneſſe is dangerous, much more into ſin. Being deliuered frō the hand of the deuill, and poſſeſſed againe; the latter end of that man is worſe thē the beginning. Therefore if ye haue bin ſeduced by euil coūſel, yet ſtand not in the way of ſinners. Wretched is he that ſtandeth,

The third ſtep to bleſſednes, negatiuely, is, *not to ſit in the chayre of ſcorners.*

THis is the higheſt degree of ſinne. And to ſit, doeth note an obſtinate contempt of all Religion & honeſty. *Zacharie* ſayth, *Their heart is hard as the Adamant.* The Adamant ſtone is diſſolued in Goates blood: but neither the precious bloud of Chriſt, nor the vnquenchable fire of hell can make their heart to yeld. The Goſpell cõpares them to a cõmon high way, where nothing wil grow: to vnſauory ſalt, nothing can ſeaſon it. We know, that wine being ſowre, makes viniger. A tree being rotten, becomes firewood: and of ragges is paper made: but vnſauory ſalt is good for nothing, but hurtful to all. Sweet words are loſt to ſuch, becauſe they are reſolute: *ou peiſæs ean peithæs* thou ſhalt not perſwade me, though thou do perſwade me. This is the ſin of preſumption, againſt which *Dauid* prayes, *Lord, keepe thy ſeruant from preſumptuous*

presumptuous sinnes, that they neuer get dominion ouer me.

This obstinacy makes men scorners, *Lætsim.* Scorning is bewrayed 3. wayes, *gestu, verbo, actu.*

1. *By gesture.*

BY scornful behauiour, as girning, giering, spitting, poynting & wagging the head. *With the flatterers were busie mockers, the very abiects made mowes and ceased not.* Christ forbiddeth *Racha*, that is, a gesture of the nose. This seemes a smal matter, but in Gods sight it is murder. How scornes haue bene reuenged, wofull examples haue declared it.

2. *By vnciuill words.*

SO was *Ioseph* nicknamed a Dreamer, *Paul* a babler, & Christ a Carpenter. *Libanius* the Sophister thought to break a iest vpon a Christian: Sirra, what is Christ the Carpenter now doing? He answered, He is making a coffin for *Iulian* thy master: and so it fell out in deed. *Lucian* scoft, that hee had got nothing by his

Christendome, but a sillable to his name; For before, hee was called *Lucius*, and now *Lucianus*. Marke his end: hee was torne in peeces with dogges. *Ismael* scoft at *Isaac*: S. *Paul* cals it persecution. These are *Flabellum Diaboli*. The deuils bellowes: And *Flagellum Iustorũ*, the scourge of the righteous. From such scourges good Lord deliuer vs. The toung in Hebrew is *Kauod*, that is, glory: because it alwayes ought to be an instrument to set forth Gods glory. But these scorners, with their toung doe rent & teare the holy Scriptures, & call Genesis an allegory. *Epiphanius in Ancorata* answereth all such thus: If there be no Paradise, but in an allegory, then there are no trees, but in an allegory: if no trees, then no eating: if no eating, then no *Adam*: if no *Adam*, then no men: then all is allegories, and the trueth is a tale of a tub. Thus sayd the foole once in his heart; but these dayly bray it out with their toungs: ought such be tollerated amongst vs?

3. *By vnlawfull act.*

WHat is more precious then a good name? all the treasure & gold of Arabia is not comparable to it. Look what ornamēt hayre is to the head, sight to the eye, & green leaues to a tree: the same is a good name to euery Christian. Of this thing so precious, drunkards make rimes, reprobates cast Libels, to trample vnder foote the honour of the Best.

I hope, the last Sundayes motion is so well remembred, that I neede not harpe on that string.

THese skorners haue their chayre: for they wil be Apes of God & good mē, to couer their hypocrisy. There is a threefold chaire: *magisterij, iustitiæ, & pestilētiæ.*

The first, is the Doctors chayre. The ancient custome was, that Doctors did preach sitting. Our Sauiour, in Nazareth after the lecture of *Esay*, sate downe and taught. The Scribes and Pharises did sit in *Moses* chayre. Hereof Cathedrall Churches haue their name, where there is ordinary teaching. GOD

forbid that any chaire ſhould be without a teacher, or any Biſhops ſeat long voyd; for then the people will mourne.

THe ſecond is the ſeat of Iuſtice, to defend the good, to puniſh the wrong doer. Sweet is that melody conſiſting of theſe two poynts, mercy and iudgemēt: for *ſummum Ius*, is *ſumma iniuria*: extremity of law, is open iniuſtice. He that blowes his noſe too hard, wrings out bloud. As *Gregory* ſayd in another place, may bee applyed to this: *Mammillam Scripturæ duriùs premitis*: ye wreſt the Scripture and Iuſtice too violently, and ſo inſtead of milke and ſuccour, ye wring out bloud and oppreſſion. So, too much pity ſpilles a City. There is *miſericordia puniens*, and *crudelitas parcens*. Hee that ſpares a Woolfe, and pardons a wilfull murderer, doth hazzard the whole flock. *Aurea mediocritas*. It is an honour to the ſeat of Iuſtice, to miniſter it without reſpect of perſons.

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THe third is the ſeat of Peſtilence: ſo the Greek text enforceth, which is, *Loimoon*. In the time of peſt, we follow the Phyſicians rule: *Citò, longè, tardè*: God forbid that any ſhould embrace or countenance a peſtilent fellow. Can there be any greater glory to a King, then with the teſtimony of a good conſcience to ſay, All my delight is in the Saints that are in the Land, and ſuch as excell in vertue? I am a friend to all ſuch as imbrace the Goſpell of Chriſt Ieſus. Whoſo is faithfull and feareth God, hee ſhall be my ſeruant. As for peſtilent fellowes, I hate and abhorre: ſuch bring a Realme into thraldome. Therefore if you will be partakers of true bleſſednes, beware of buſie heads, infamous ſinners, but eſpecially ſcorners: delight not in their counſell, ſtand not in their wayes; leaſt of all be reſolute in their deſperate courſes: *Hàc itur ad Inferos*: this is the high way to hell.

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The affirmatiue part is, *But his delight is in the Law of the Lord, & in his Law will meditate day and night.*

THe Lord is here called *Iehoua*, the King of Kings, & Lord of all Lords, to whom all the Kings of the earth muſt bow their ſcepters, and do homage; for of him they hold in chiefe. This name the Iewes hold to be vnvtterable: that is, true in reſpect of the eſſence: for the nature of GOD is infinite; therefore they expreſt it by *Tetragrammaton.* Superſtitious this was, yet it condemneth our lacke of reuerence vnto it: For Princes and Magiſtrates we remember with their ſtile and titles of honour, but the Name of GOD paſſeth with contempt, and too often with blaſphemy: Call ye this Religion?

THis Lord hath his Law, in which he will haue no competitors, *aut ſolus, aut nullus.* S. *Peter* calles it *Gala adolon*: pure milke, without any mingle-

mangle

mangle. It is called *Thora*, of *Iara*, to teach: becauſe it inſtructeth euery one what to chuſe, what to refuſe. Hony is ſweete to a ſound taſte: but the Law of God to a ſound Profeſſor, is ſweeter then the hony and honycombe. Gold is precious: but to me, the Law of my God is dearer, then thouſands of gold and ſiluer.

Life is ſweet: yet the Martyrs of Chriſt reſpected not their liues, to keepe the teſtimony of a good conſcience. Therefore that which is ſweeter thē hony, more precious then gold, and dearer then life, that ought all men to delight in: but ſuch is the Law of the Lord.

Bleſſed is the man whoſe delight is in it: that is the firſt ſtep to bleſſedneſſe affirmatiuely.

YOu know there is no life without ſom delight, the errour is in the choyſe: but where delight is, there is chereſulnes:

ſo

ſo the Hebrew word *Chephets* enforceth, a readineſſe, a willingneſſe to all good.

Amor meus, pondus meum: Where loue doeth leane, both wit and will doe bend thẽſelues. A little plucking drawes a man, whither he willingly goes. A little wind driues a great ſhip with the ſtream. Where God writes his Law in any mans heart, there is cherefulneſſe. This made *Dauid* to runne in the way of Gods commaundements: and when his footſteps fayled, he wiſhed, *O that I had wings like a Doue, to performe it*! Gods ſeruãts muſt be like to Angels, moſt ſwift in their ſeruice. To a willing minde nothing is hard or heauy: for loue makes all things light. To ſuch Chriſts yoke is ſweet; his commaundements are not grieuous; becauſe their delight is in them.

FRom this delight proceedes Meditation, the ſecond ſtep to Bleſſednes affirmatiuely. This Meditation is like to digeſtion: for vnleſſe the meate digeſt

digeſt in the ſtomacke, it nouriſheth not the body. Vnleſſe the wheat corne dye in the ground, it ſpringeth not vp againe: ſo, vnleſſe the Word take roote in your hearts by meditation, it profiteth not.

S. *Iames* compares an idle hearer, to a man that looks his bodily face in a glaſſe, and with the turning of a hand forgets it. Which of you walketh through a greene meddow, and gathereth not a flowre? Who comes into an Orchard, & taſteth not the fruite thereof? So, bring home ſomewhat from a Sermon, that ye may be the better for it.

THis delight & meditation muſt not be for a ſpurt, but day and night: for godlines is a iourny, wherein muſt be no faynting. It is not ſufficient to begin wel, but ye muſt continue in well doing. *In Chriſtianis non initia, ſed fines petuntur:* With what earneſtneſſe doe men run in a race? yet but one receiues the price. In the ſpirituall race, runne all, that all may obtayne:

obtayne: for in heauen is roome enough.

Hence may the Preacher learne this: *Attende lectioni*: for curſed is hee, which doeth the Lords worke negligently. *Capite hos prædones*, ſayd *Eſchines* the Orator, *qui nauigant in mari verborum*. Katch me theſe Pirats, which ſaile in a ſea of words, and run a ſentence out of breath.

Hence may the King gather a ſweete Meditation, that ſo long as the Law of God is his Counſeller, all things ſhal proſper with him: God wil be his Lord Protector & keeper, whitherſoeuer he goeth. He wil keep all his bones, ſo that not one of them ſhall be broken. He will preſerue his going out, and his comming in, from this time forth for euermore.

Generally, God hath promiſed to all the faythfull, *I will giue my holy feare into your hearts, that ye ſhall neuer depart from mee*. And I doe aſſure you with the Apoſtle, *That God, which hath begun the good worke in you, will perfit it, euen to the*

day of Christ. Hàc itur ad superos: This is the high way to heauen.

God for his mercies sake write these lessons in our harts, and teach vs to frame our liues thereafter, that in the end wee may obtayne that Kingdome, which hee hath prepared for all his elect people, through Iesus Christ our alone Sauiour.

To whom with the Father and the holy Ghost, be all honor and glory both now and euer. Amen.

FINIS.